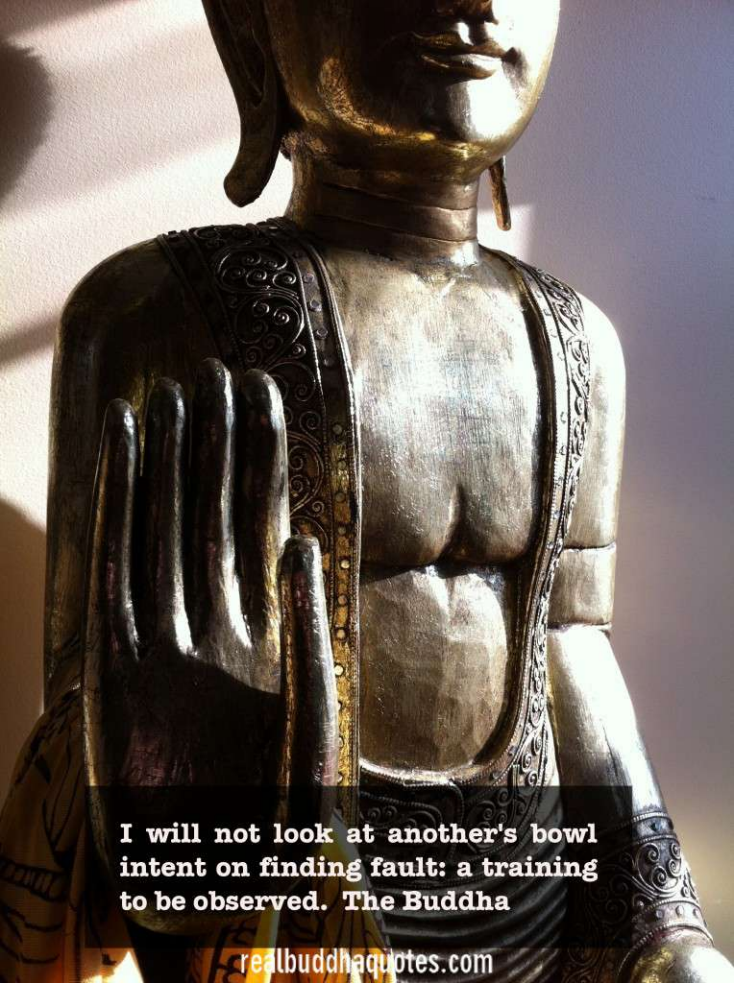


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**A disciplined mind brings
happiness.
The Buddha**



**I will not look at another's bowl
intent on finding fault: a training
to be observed. The Buddha**


**Ardently do today
what must be done.
Who knows?—tomorrow,
death comes.**

The Buddha

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"Should a person do good, let him do it again and again. Let him find pleasure therein, for blissful is the accumulation of good." The Buddha

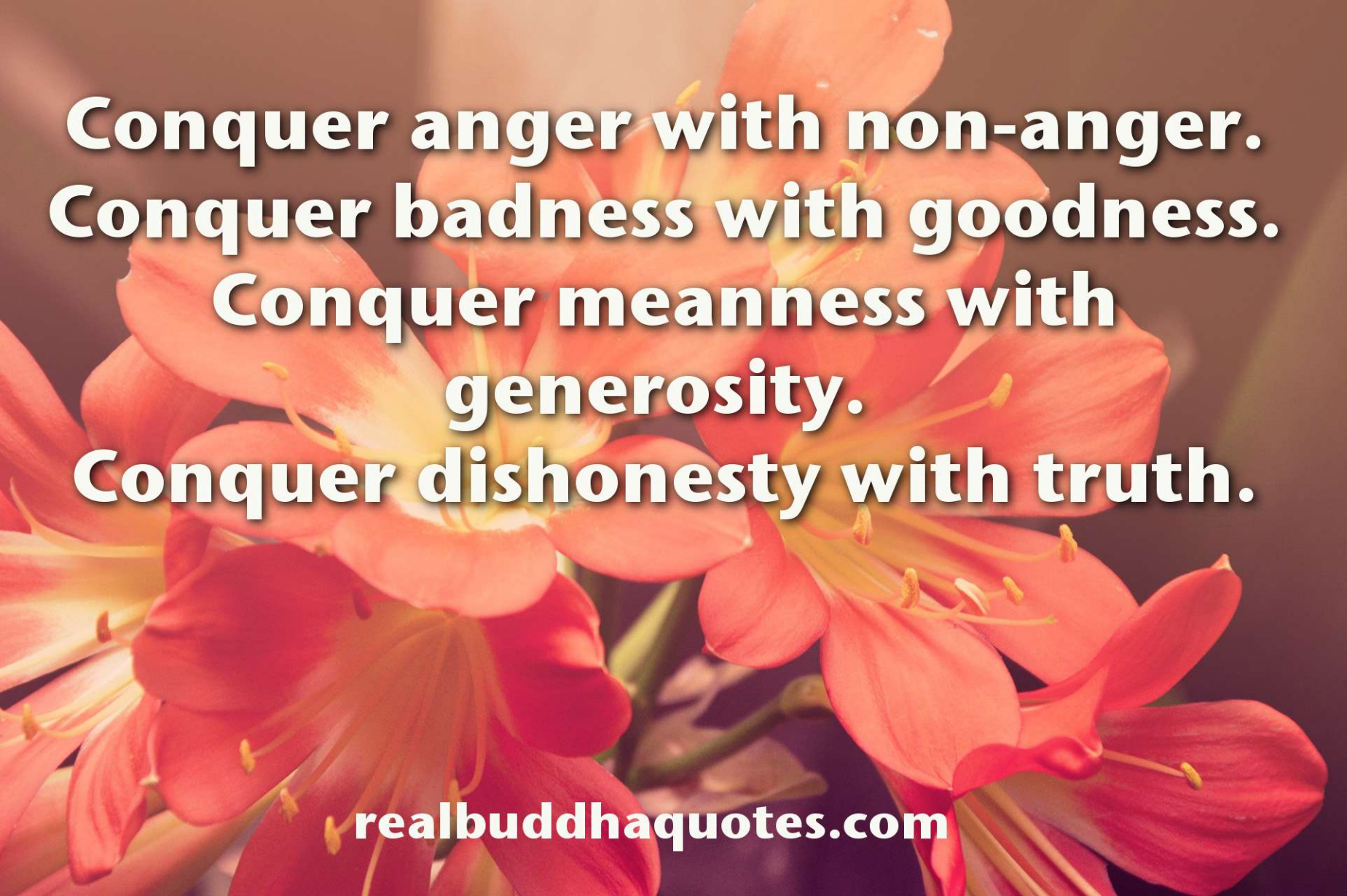
A close-up photograph of a woman with long dark hair hugging a young child. The woman is wearing a dark t-shirt and the child is wearing a plaid shirt. They are outdoors, with a blurred background of greenery and sunlight. The image has a soft, warm glow.

“Just as a mother would protect her only child with her life, even so let one cultivate a boundless love towards all beings.”
The Buddha

"Sakka, the deva-king asked the Buddha: "Fettered with what, dear sir — though they think, 'May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile' — do devas, human beings, asuras, nagas, gandhabbas, & whatever other many kinds of beings there are, nevertheless live in hostility, violence, rivalry, ill will, with those who are hostile?"

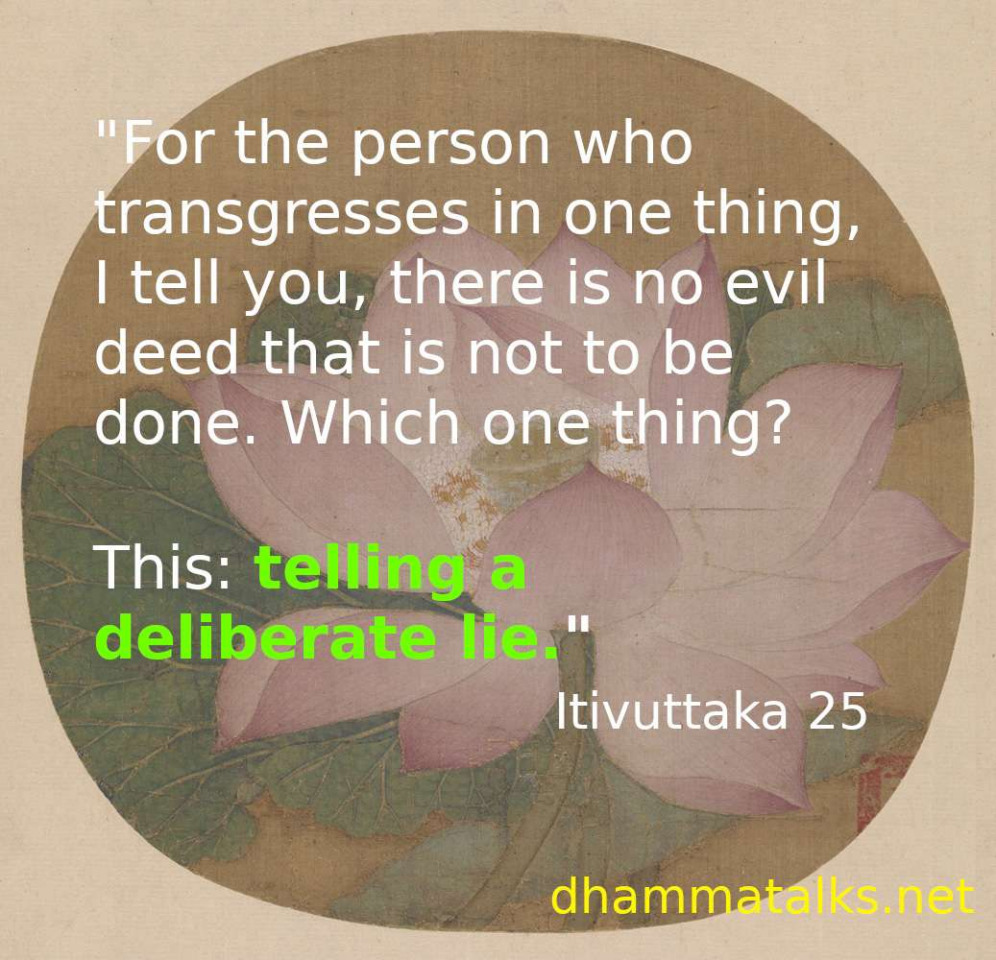


"Thus the Blessed One, when asked, replied: "Devas, human beings, asuras, nagas, gandhabbas, & whatever other many kinds of beings there are, are fettered with **jealousy & stinginess**, which is why — even though they think, 'May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile' — they nevertheless live in hostility, violence, rivalry, ill will, with those who are hostile." [DN 21 Sakka-pañha Sutta](#)



**Conquer anger with non-anger.
Conquer badness with goodness.
Conquer meanness with
generosity.
Conquer dishonesty with truth.**

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"For the person who transgresses in one thing, I tell you, there is no evil deed that is not to be done. Which one thing?

This: **telling a deliberate lie.**"

Itivuttaka 25



**Delight in heedfulness.
Guard well your thoughts.**

—The Buddha

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*“Drop by drop is
the water pot
filled. Likewise,
the wise man,
gathering it little
by little, fills
himself with
good.”*

The Buddha



The Buddha explains to Mahapajapati Gotami how to recognize **authentic** teachings of the Dhamma.

"Gotami,

'As for the qualities of which you may know, 'These qualities lead

to dispassion, not to passion;

to being unfettered, not to being fettered;

to shedding, not to accumulating;

to modesty, not to self-aggrandizement;

to contentment, not to discontent;

to seclusion, not to entanglement;

to aroused persistence, not to laziness;

to being unburdensome, not to being burdensome'!

You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'"

AN 8.53: Saṅkhitta Sutta

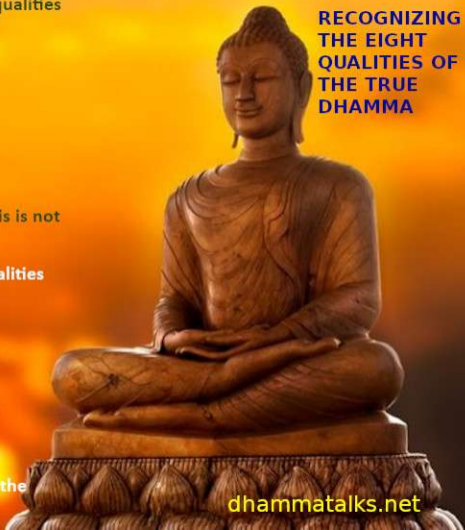
"Gotami, the qualities of which you may know, 'These qualities lead:

to passion, not to dispassion;
to being fettered, not to being unfettered;
to accumulating, not to shedding;
to self-aggrandizement, not to modesty;
to discontent, not to contentment;
to entanglement, not to seclusion;
to laziness, not to aroused persistence;
to being burdensome, not to being unburdensome':
You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead:

to dispassion, not to passion;
to being unfettered, not to being fettered;
to shedding, not to accumulating;
to modesty, not to self-aggrandizement;
to contentment, not to discontent;
to seclusion, not to entanglement;
to aroused persistence, not to laziness;
to being unburdensome, not to being burdensome':
You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" AN 8.53

RECOGNIZING THE EIGHT QUALITIES OF THE TRUE DHAMMA





The Buddha explains to Mahapajapati Gotami
how to recognize **fake** teachings of the Dhamma.

"Gotami,

'These qualities lead:

to passion, not to dispassion;

to being fettered, not to being unfettered;

to accumulating, not to shedding;

to self-aggrandizement, not to modesty;

to discontent, not to contentment;

to entanglement, not to seclusion;

to laziness, not to aroused persistence;

to being burdensome, not to being unburdensome':

You may categorically hold,

'This is not the Dhamma, this is not the Vinaya, this is not
the Teacher's instruction.'"

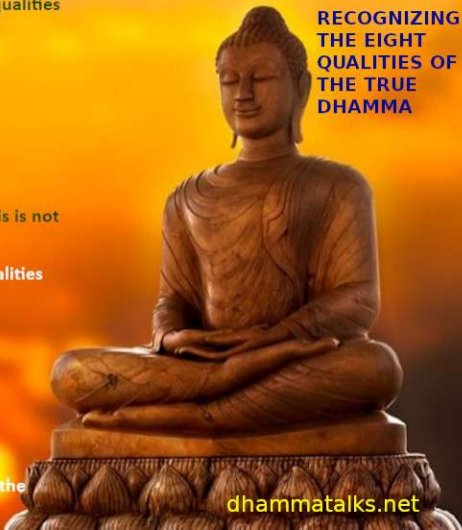
"Gotami, the qualities of which you may know, 'These qualities lead:

to passion, not to dispassion;
to being fettered, not to being unfettered;
to accumulating, not to shedding;
to self-aggrandizement, not to modesty;
to discontent, not to contentment;
to entanglement, not to seclusion;
to laziness, not to aroused persistence;
to being burdensome, not to being unburdensome':
You may categorically hold, 'This is not the Dhamma, this is not the Vinaya, this is not the Teacher's instruction.'

"As for the qualities of which you may know, 'These qualities lead:

to dispassion, not to passion;
to being unfettered, not to being fettered;
to shedding, not to accumulating;
to modesty, not to self-aggrandizement;
to contentment, not to discontent;
to seclusion, not to entanglement;
to aroused persistence, not to laziness;
to being unburdensome, not to being burdensome':
You may categorically hold, 'This is the Dhamma, this is the Vinaya, this is the Teacher's instruction.'" AN 8.53

RECOGNIZING THE EIGHT QUALITIES OF THE TRUE DHAMMA





**AS AN ELEPHANT IN THE BATTLEFIELD
WITHSTANDS ARROWS SHOT FROM BOWS
ALL AROUND, EVEN SO SHALL I ENDURE
ABUSE.**

-THE BUDDHA (DHAMMAPADA, 320)

Carefully studying the sentences word by word, one should trace them in the Discourses and verify them by the Discipline. If they are neither traceable in the Discourses nor verifiable by the Discipline, one must conclude thus: 'Certainly, this is not the Blessed One's utterance; this has been misunderstood by that bhikkhu — or by that community, or by those elders, or by that elder.' In that way, bhikkhus, you should reject it.

—The Buddha

A young green plant sprout with three leaves is growing from a bed of dark brown mulch. The background is a close-up of the mulch, which consists of small, dark, fibrous pieces of wood or bark. The lighting is soft, highlighting the vibrant green of the plant against the dark, textured ground.

And what are the causes of rebirth?

The causes of rebirth are :

**ignorance (avijja),
craving (tanha),
clinging (upadana),
sankhara, &
kamma.**

SN12.1

"Monks, a lay follower should not engage in five types of business.

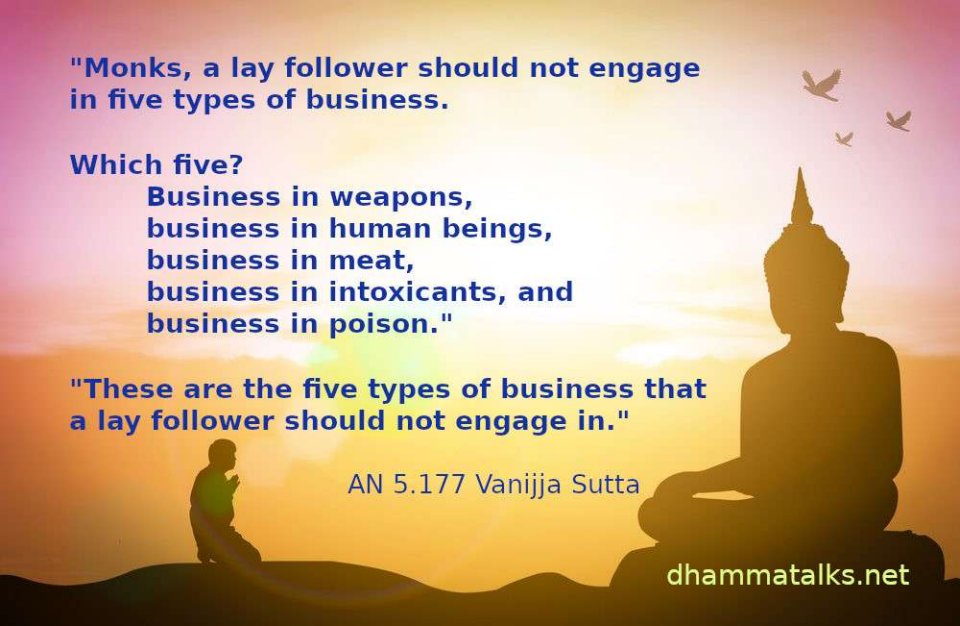
Which five?

**Business in weapons,
business in human beings,
business in meat,
business in intoxicants, and
business in poison."**

"These are the five types of business that a lay follower should not engage in."

AN 5.177 Vanijja Sutta

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The Five Sense Desires

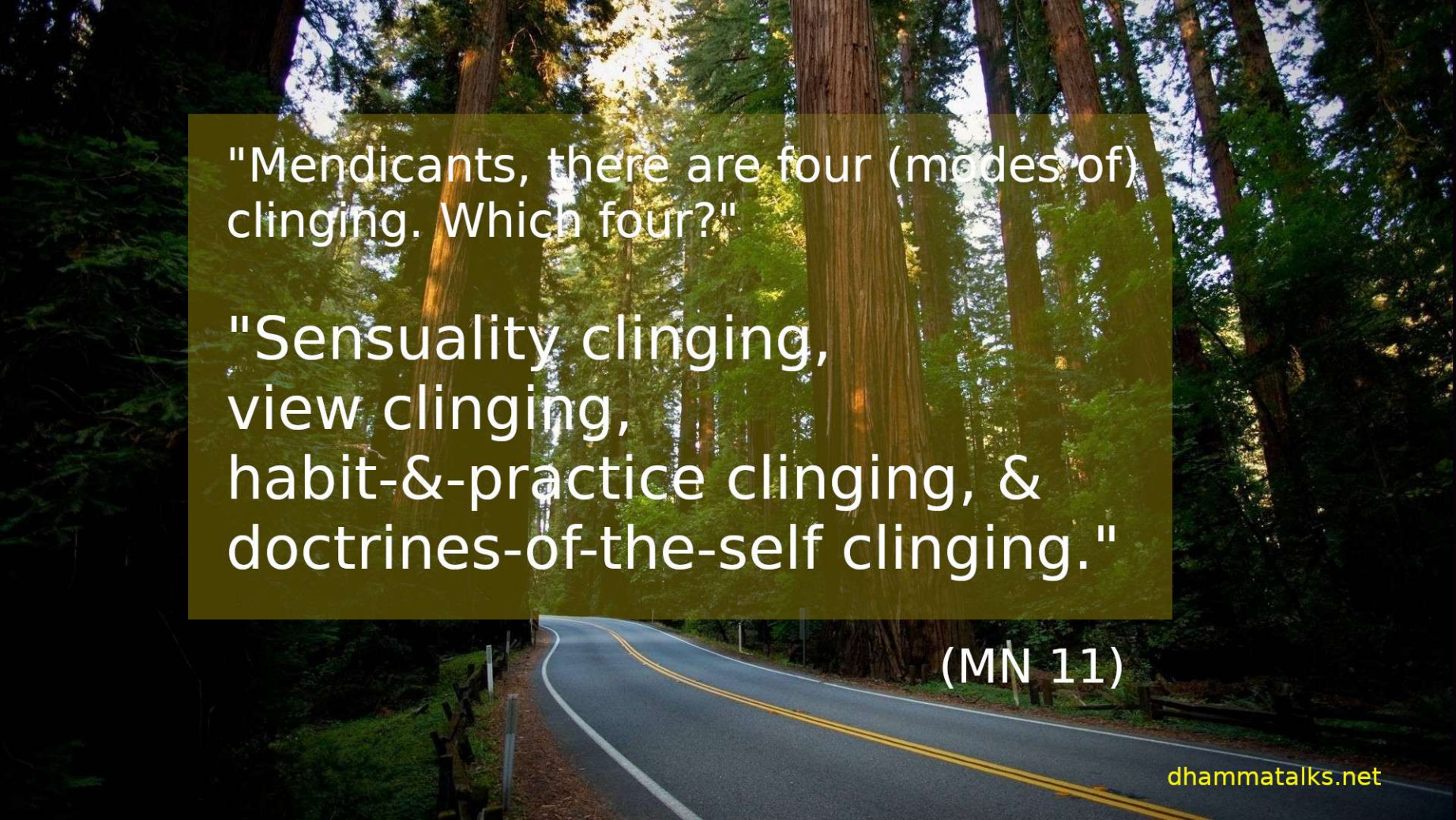
**“Mendicants, I do not see a single **sight* that occupies a man’s mind like the **sight* of a woman.
The **sight* of a woman occupies a man’s mind.”**

**“Mendicants, I do not see a single **sight* that occupies a woman’s mind like the **sight* of a man.
The **sight* of a man occupies a woman’s mind.”**

AN1.1-10

***sound, smell, taste, touch**

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"Mendicants, there are four (modes of) clinging. Which four?"

"Sensuality clinging,
view clinging,
habit-&-practice clinging, &
doctrines-of-the-self clinging."

(MN 11)

A person with long dark hair, wearing a grey knit sweater, is holding a lit sparkler. The sparkler is bright and glowing, with many small sparks flying out. The background is dark and out of focus. The text is overlaid on the left side of the image.

**GIVE
EVEN IF
YOU
ONLY
HAVE
A LITTLE
THE BUDDHA**

In giving food, one gives five things:
long life, beauty, happiness, strength, and clear speech.

AN5.37


**A wise one is a giver of life,
strength, beauty, and eloquence.
An intelligent giver of happiness
gains happiness in return.**

**Giving life, strength, beauty,
happiness, and eloquence,
they're long-lived and famous
wherever they're reborn."**

Whoever doesn't flare
up at someone who's
angry wins a battle
hard to win.

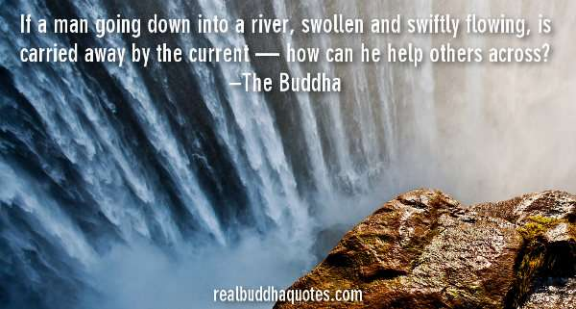
—The Buddha

(Subhasita-jaya Sutta)

A surfer in a black wetsuit is riding a large, curling wave. The water is a vibrant turquoise color, and the wave is breaking into white foam. The surfer is positioned in the center-right of the frame, leaning forward and balancing on the wave's face. The background shows the ocean stretching to the horizon under a clear sky.

"I do not dispute
with the world;
rather it is the
world that disputes
with me."

The Buddha

A close-up, low-angle shot of a waterfall. The water is a vibrant blue, cascading over a dark, mossy rock face. The background is a soft, hazy sky. The overall mood is serene and powerful.

If a man going down into a river, swollen and swiftly flowing, is carried away by the current — how can he help others across?

—The Buddha

“Having gone on his
almsround, the sage
should then go to the
forest, standing or
taking a seat at the foot
of a tree. The
enlightened one, intent
on jhana, should find
delight in the forest,
should practice jhana at
the foot of a tree,
attaining his own
satisfaction.”

The Buddha

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**It is in the nature
of things that joy
arises in a person
free from remorse.**

—The Buddha

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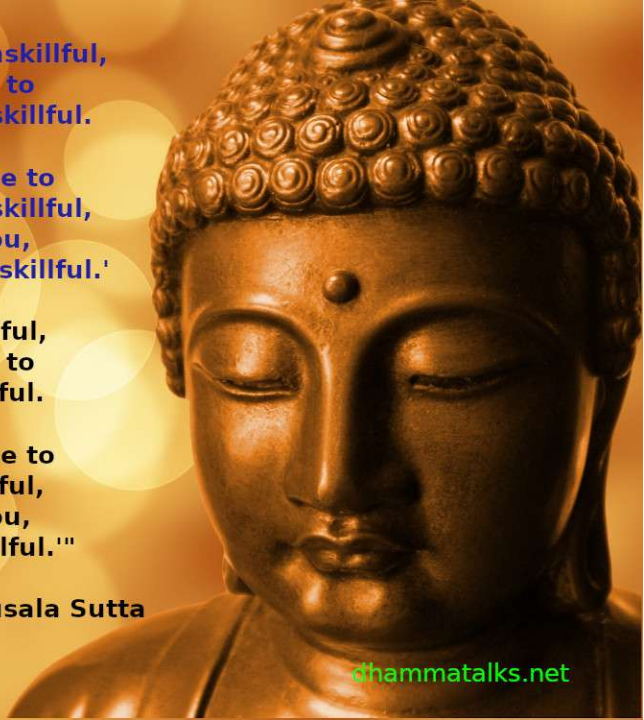
**"Abandon what is unskillful,
monks. It is possible to
abandon what is unskillful.**

**If it were not possible to
abandon what is unskillful,
I would not say to you,
'Abandon what is unskillful.'**

**Develop what is skillful,
monks. It is possible to
develop what is skillful.**

**If it were not possible to
develop what is skillful,
I would not say to you,
'Develop what is skillful.'"**

AN 2.19 Kusala Sutta




The Last Words of the Buddha



**“Monks, let me now address you:
conditioned phenomena are subject to
decay, [therefore,] strive on with heedfulness.”**

DN 16 Maha-parinibbana Sutta



"A lay follower should not engage in these five trades: weapons, living creatures, meat, intoxicants, and poisons."

AN5.177



“Meditate ... do not delay,
lest you later regret it.”
The Buddha

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**Just as with her
own life
A mother shields
from hurt
Her own son, her
only child,
Let all-embracing
thoughts
For all beings be
yours.
-The Buddha**



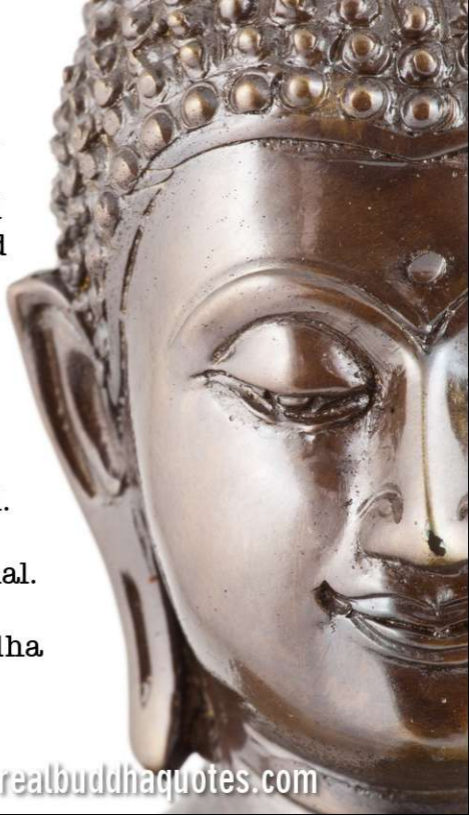
**“If with a pure mind a person speaks or acts,
happiness follows them
like a never-departing shadow.”
The Buddha**



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Hatred is
never
appeased
by hatred
in this
world.
By non-
hatred
alone is
hatred
appeased.
This is a
law eternal.

The Buddha



*Those who cling to perceptions and views
Wander the world offending people.
-The Buddha (Magandiya Sutta)*



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**“Just as the
great ocean has
one taste, the
taste of salt, so
also this teaching
and discipline
has one taste,
the taste of
liberation.”**

The Buddha

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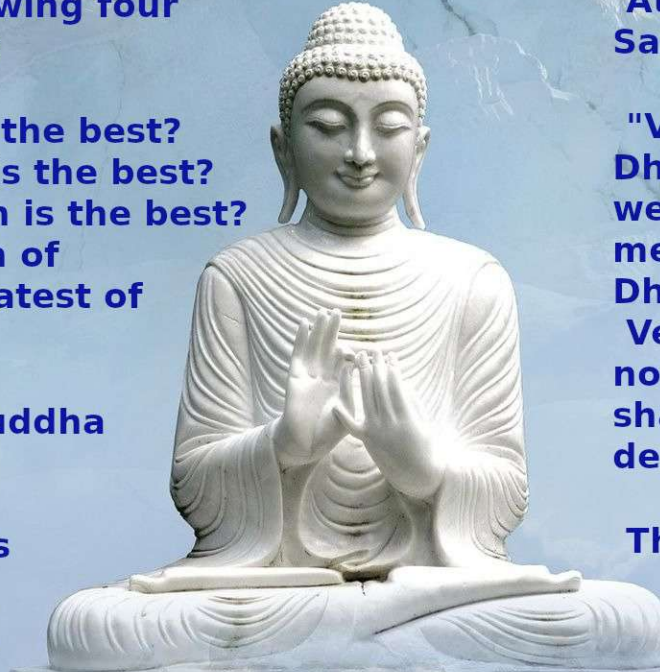
The Origin of the Sharing of Merits

Sakka presented the following four questions (to the Buddha):

- (a) Among gifts, which is the best?
- (b) Among tastes, which is the best?
- (c) Among delights, which is the best?
- (d) Why is the eradication of craving said to be the greatest of all conquests?

To these questions, the Buddha replied,

"Oh Sakka, the Dhamma is the best of all gifts, the best of all tastes, and the best of all delights. Eradication of Craving leads to the attainment of arahatship and is, therefore, the greatest of all conquests."



At the end of the discourse, Sakka said to the Buddha,

"Venerable Sir, if the gift of the Dhamma excels all gifts why are we not invited to share the merit whenever gifts of the Dhamma are made?

Venerable Sir! I pray that, from now on, we may be given a share in the merit of good deeds".

Then the Buddha asked all the bhikkhus to assemble and exhorted them to share the merit of all their good deeds with all beings.

Since then, it has become a custom to invite all beings from the thirty-one realms to come and share merit whenever a good deed is done.



You
yourself
must
strive.

The
Buddhas
only point
the way.

– The
Buddha



If you knew what I know about
the **power of giving**,
you would not let a single meal
pass without **sharing it** in some way.

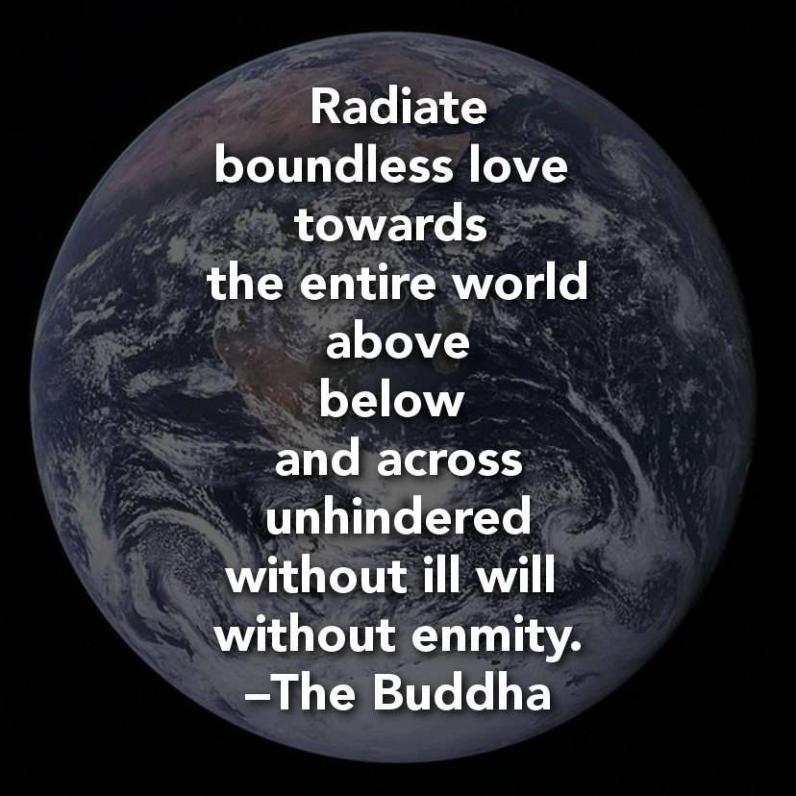
- *Buddha*



**Purity and impurity depend on
oneself; no one can purify another.**

—The Buddha

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**Radiate
boundless love
towards
the entire world
above
below
and across
unhindered
without ill will
without enmity.
-The Buddha**

“Resolutely train yourself to attain peace.”

The Buddha



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A photograph of a dirt path winding through a dense forest. The trees are tall and thin, with a thick canopy of green leaves. Sunlight filters through the trees, creating a dappled light effect on the path and the forest floor. The path is covered in brown leaves and dirt. The overall color palette is dominated by various shades of green and brown.

"And what is right speech?

**Abstaining from lying,
from divisive speech,
from abusive speech, &
from idle chatter.**

This is called right speech."

SN 45.8

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**“The root of
suffering is
attachment”**

The Buddha

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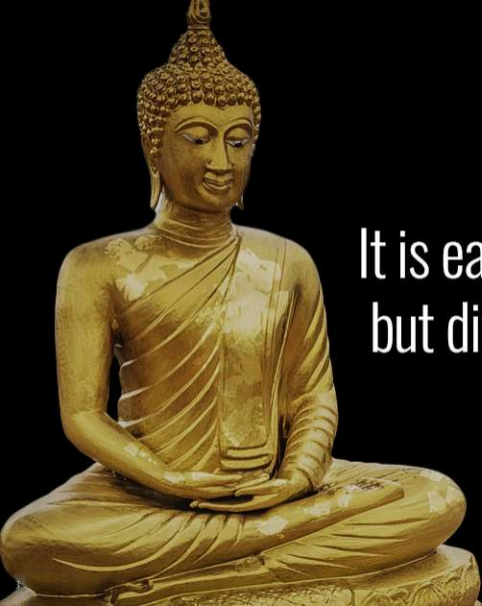


“There will come a time when the mighty ocean will dry up, vanish and be no more.

There will come a time when the mighty earth will be devoured by fire, perish and be no more.

But yet there will be no end to the suffering of beings roaming and wandering this round of rebirth, hindered by ignorance and fettered by craving.”

(S.22.99 “Gaddulabaddha Sutta”)



It is easy to see the **faults of others**,
but difficult to see one's **own faults**.

- *Buddha*

The Sense Desire

"It's impossible to indulge in sensual pleasures without sensual desire."

Note:

The five senses are, by themselves, not an issue.

The desires that arise after in contact with them are.

MN22

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Should a seeker not find a
companion who is better or equal,
let them resolutely pursue a
solitary course.

The Buddha

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A scenic view of a lake with a forested mountain in the background and a small town on the shore. The water is blue and reflects the sky. The mountains are green and covered in trees. The town has several buildings, including a church with a steeple.

And what, bhikkhus, is craving?

There are these six classes of craving:
craving for forms (sights),
craving for sounds,
craving for odours,
craving for tastes,
craving for tactile objects,
craving for mental constructions.

This is called craving.

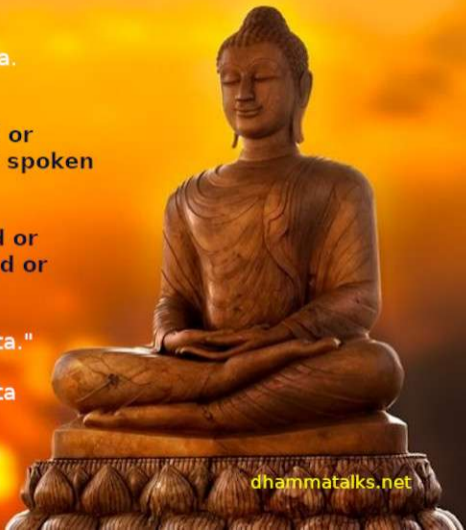
"Monks, these two slander the Tathagata.
Which two?

He who explains what was not said or
spoken by the Tathagata as said or spoken
by the Tathagata.

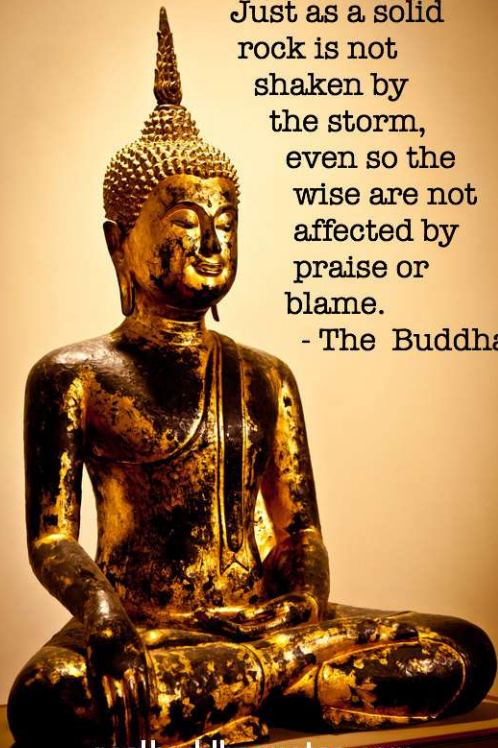
And he who explains what was said or
spoken by the Tathagata as not said or
spoken by the Tathagata.

These are two who slander the Tathagata."

Abhasita Sutta



Just as a solid
rock is not
shaken by
the storm,
even so the
wise are not
affected by
praise or
blame.
- The Buddha





**“The calmed say that what is well-spoken is best;
second, that one should say what is right, not unrighteous;
third, what’s pleasing, not displeasing;
fourth, what is true, not false.” – The Buddha**

**BOTH FORMERLY
AND NOW,
IT IS ONLY
SUFFERING
THAT I DESCRIBE,
AND THE
CESSATION OF
SUFFERING.**

BUDDHA



“To support mother and father, to cherish partner and children, and to be engaged in peaceful occupation—this is the greatest blessing.”
The Buddha

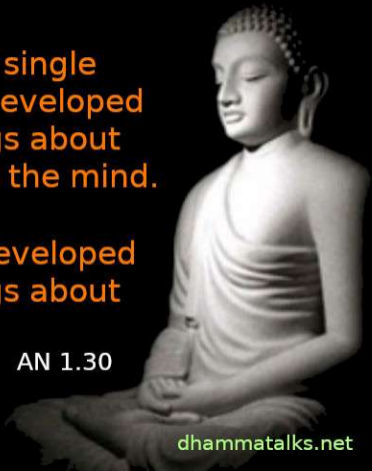


"I don't envision a single thing that, when developed & cultivated, brings about such happiness as the mind.

The mind, when developed & cultivated, brings about happiness."

AN 1.30

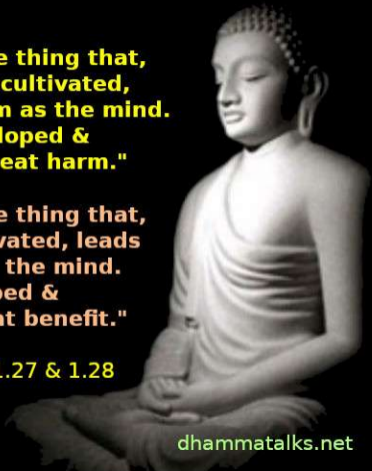
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**"I don't envision a single thing that,
when undeveloped & uncultivated,
leads to such great harm as the mind.
The mind, when undeveloped &
uncultivated leads to great harm."**

**"I don't envision a single thing that,
when developed & cultivated, leads
to such great benefit as the mind.
The mind, when developed &
cultivated, leads to great benefit."**

AN 1.27 & 1.28



"I don't envision a single thing that, when undeveloped & uncultivated, brings about such suffering & stress as the mind.

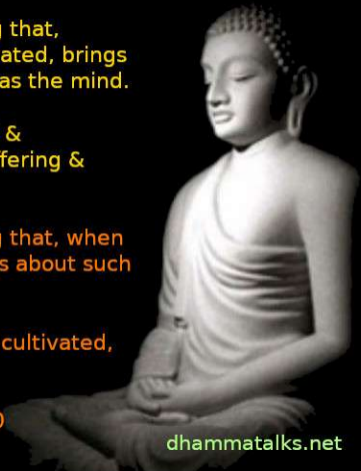
The mind, when undeveloped & uncultivated, brings about suffering & stress."

"I don't envision a single thing that, when developed & cultivated, brings about such happiness as the mind.

The mind, when developed & cultivated, brings about happiness."

AN 1.29 & 1.30

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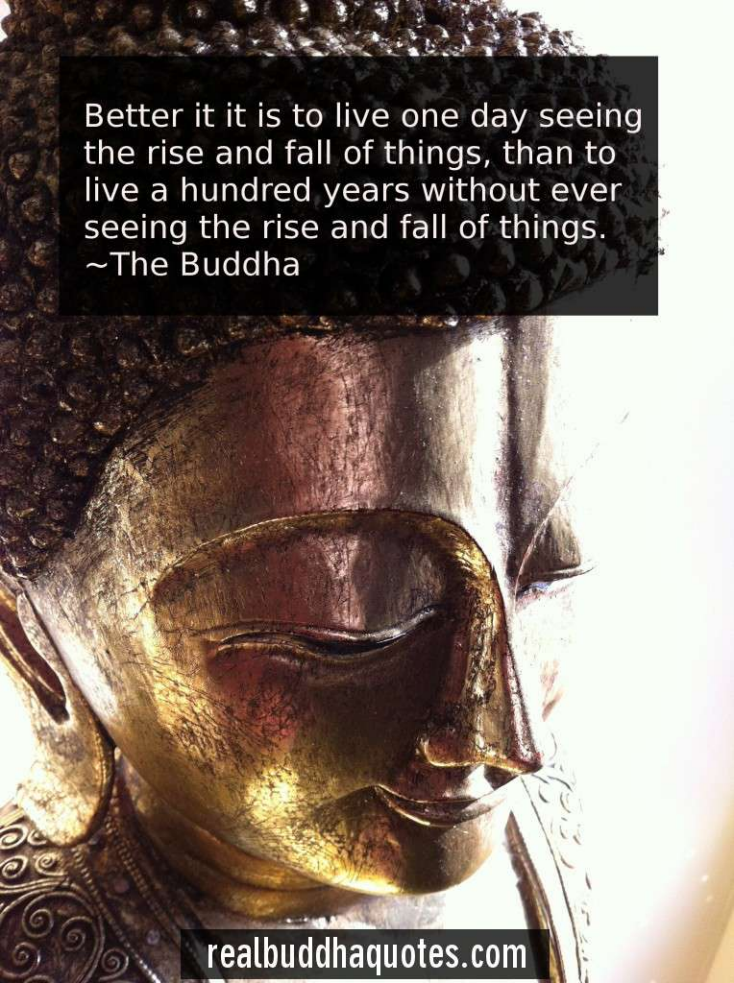


**The one in whom no longer exist the craving
and thirst that perpetuate becoming; how
could you track that Awakened One,
trackless and of limitless range.**



The Buddha

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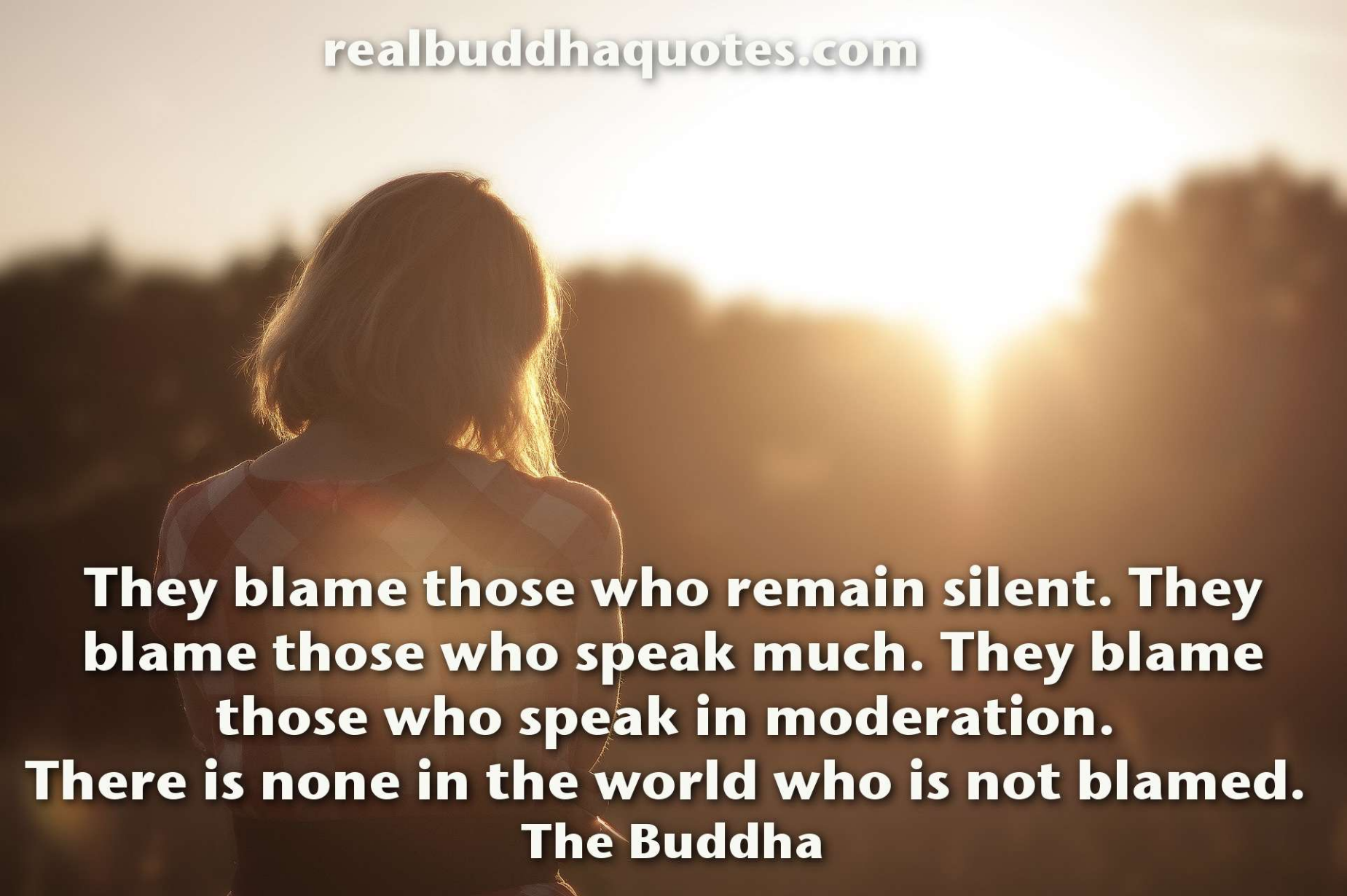
Better it is to live one day seeing
the rise and fall of things, than to
live a hundred years without ever
seeing the rise and fall of things.
~The Buddha



“The world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world.” –The Buddha

**There is no fear for one whose mind
is not filled with desires.
The Buddha**





**They blame those who remain silent. They
blame those who speak much. They blame
those who speak in moderation.
There is none in the world who is not blamed.
The Buddha**



"To support mother and father, to cherish wife and children, and to be engaged in peaceful occupation: this is the greatest blessing." The Buddha.

Bhikkhus, these two extremes should not be followed by one gone forth (into the homeless life). What two?

That which is this pursuit of sensual happiness in sense pleasures, which is low, vulgar, the way of the ordinary person, ignoble, not connected to the goal; and that which is this pursuit of self-mortification, which is painful, ignoble, not connected to the goal.

Bhikkhus, without veering towards either of these two extremes, the One Who Moves in Reality has awakened to the middle path, which gives rise to vision, which gives rise to knowledge, which leads to peace, to higher knowledge, to full awakening, to Nibbāna.

(Dhammacakkappavattana Sutta)

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(Dhammacakkappavattana Sutta)



**“When watching after yourself,
you watch after others. When
watching after others, you
watch after yourself.”**

– The Buddha

As a water bead on a lotus leaf,
as water on a red lily,
does not adhere,

so the sage
does not adhere
to the seen,
the heard,
or the sensed.
– *The Buddha*

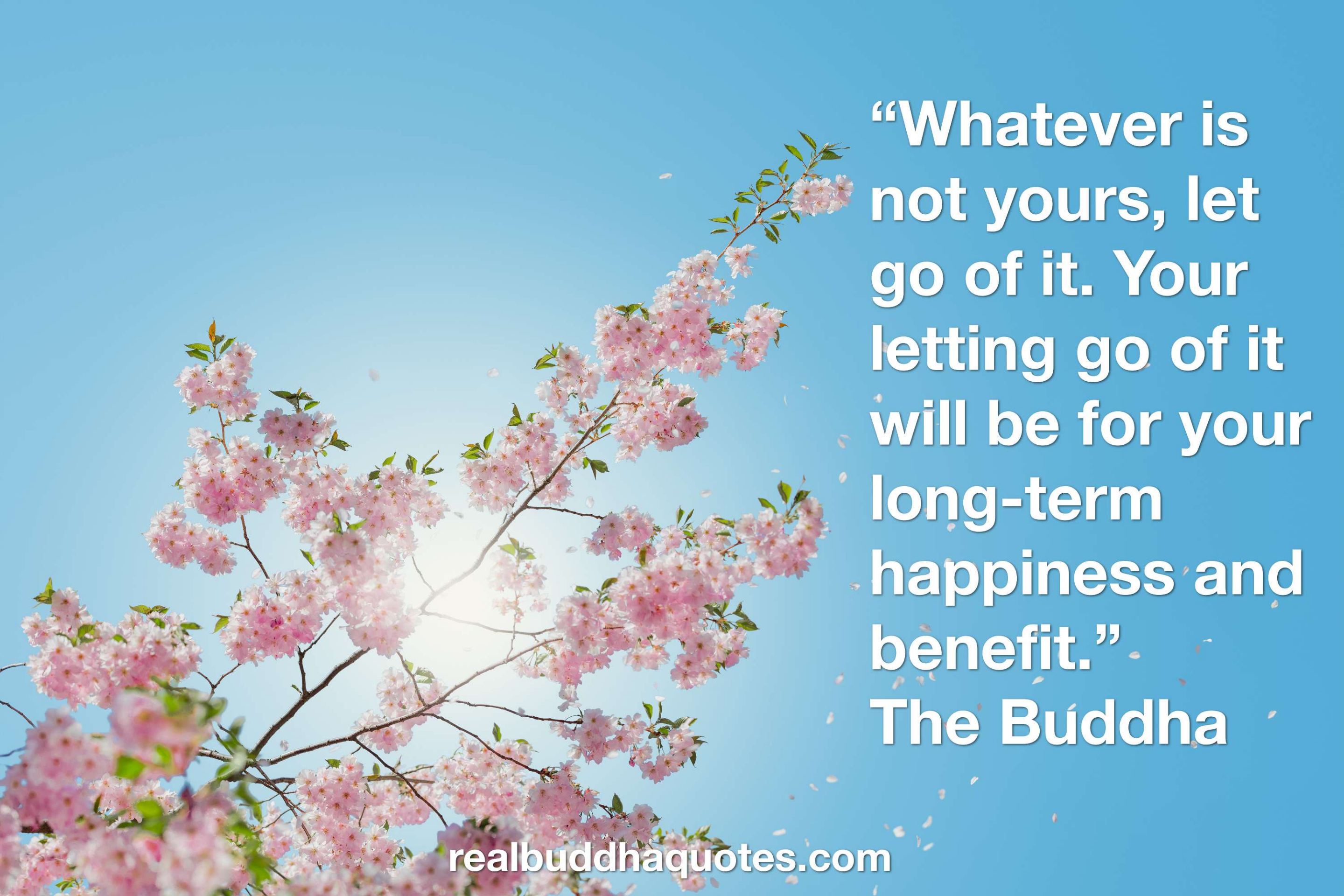




Some do not understand
that we must die,
But those who do realize this
settle their quarrels.
~ The Buddha



"Whatever has the nature of arising has the nature of ceasing." The Buddha

A branch of pink cherry blossoms is shown against a clear blue sky. The blossoms are in various stages of bloom, with some fully open and others just starting. Several petals are captured in mid-air, falling from the branches. The overall scene is bright and serene.

**“Whatever is
not yours, let
go of it. Your
letting go of it
will be for your
long-term
happiness and
benefit.”**

The Buddha

You will not be punished
for your anger,
you will be punished
by your anger.

@bestpro

--Buddha

